the Chaplain

Teaching the Gospel

•

Religious Education in the Armed Forces:

Theory and Resources *by Virgil Foster*

Special Conditions and Needs *by Vernon M. Goodhand*

•

What the Bible Means to Me *by Eivind Berggrav*

Depth Bible Study *by William P. Anderson, Jr.*

•

Introducing the Editorial Advisory Council

JUNE 1956

OFFICERS OF THE COMMISSION

CHAIRMAN, Fred S. Buschmeyer

VICE-CHAIRMEN, Henry I. Louttit, Reuben H. Mueller

TREASURER, Andrew R. Bird

SECRETARY, Fred C. Reynolds

EXECUTIVE SECRETARY, Marion J. Creeger

EDITORIAL STAFF

EDITOR: Marion J. Creeger

ASSOCIATE EDITOR: Julia A. Lacy

CIRCULATION MGR.: Isabel R. Senar

EDITORIAL ADVISORY COUNCIL

GEORGE AUS

EDWIN PRINCE BOOTH

FRANCIS L. BOUQUET

JOHN BRIGHT

ROBERT McAFEE BROWN

HERBERT GEZORK

GEORGE M. GIBSON

PERRY EPLER GRESHAM

STANLEY R. HOPPER

ALLEN O. MILLER

ALBERT T. MOLLEGEN

KARL A. OLSSON

M. EUGENE OSTERHAVEN

ALBERT C. OUTLER

LISTON POPE

NATHAN A. SCOTT, JR.

T. C. SMITH

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official cooperative agency representing 37 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel.

Subscription rates to civilians for one year (6 issues) $1.25; single copies 25c.

A JOURNAL FOR PROTESTANT CHAPLAINS

the Chaplain

Vol. 13
June 1956
No. 3

CONTENTS

ARTICLES

RELIGIOUS EDUCATION IN THE ARMED FORCES: THEORY AND RESOURCES ..... *Virgil E. Foster* 3

RELIGIOUS EDUCATION IN THE ARMED FORCES: SPECIAL CONDITIONS AND NEEDS ..... *Vernon M. Goodhand* 11

"SECOND LARGEST SUNDAY SCHOOL" 17

DEPTH BIBLE STUDY ..... *William P. Anderson, Jr.* 18

WHAT THE BIBLE MEANS TO ME ..... *Eivind Berggrav* 26

ANNOUNCEMENT

INTRODUCING THE EDITORIAL ADVISORY COUNCIL 22

DEPARTMENTS

THE SOUNDING BOARD 2

AT YOUR SERVICE 30

BOOKS 31

NEWS ROUNDUP 40

All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

Copyright © 1956 by The General Commission on Chaplains and Armed Forces Personnel. Printed in the United States of America.

Member of The Associated Church Press

THE SOUNDING BOARD

Article on "Essentials"

I enjoyed the Henderlite article very much—much more, in fact, than I did the "Conversation." . . . After reading the objections and rebuttals, I was more sold than before on the original. Personally, however, I'm not too positive in my own mind that I'd "die" for the author's definition of ethics as loyalty to a *person*—even Jesus. I'd be more inclined to feel that devotion to, and living of, an ideal (the Christian concept of love —*agape*) as expressed and emphasized in and by the person of Christ is a more vital contention. The Christian ethical imperative is the Christian concept of love—a *principle* of action, not particularized *forms* of actions or specific deeds that may or may not be done. This seems to have been grasped by Chaplain No. 2.

Well, anyhow, it *started* me to rethinking some ideas that had been fog-bound and dormant too long.

—Chaplain Herman J. Kregel, USA

The February issue, with the article and "Conversation" was terrific.

—James W. Carty, Jr., Religious News Editor, *The Nashville Tennessean*

I should like to thank you personally for publishing "Essentials of the Christian Faith" by Rachel Henderlite. It is a brief, intellectual, and most helpful summation of the essentials. It is no doubt written by a Christian scholar who has searched deeply the spiritual life to pinpoint the basic truth which every Christian must know and understand.

I am afraid that some of the remarks made by the chaplains in the "Conversation" indicate a problem that is prevalent both in the chaplaincy and in the local pastorate: the need of further education and/or study. Too often all of us become satisfied with our little "homespun" theologies and find ourselves unable to penetrate beneath the surface of a thought-provoking theologian.

Miss Henderlite's article is filled with thought stimulation, and I am sure it will send many a chaplain to his Bible and his typewriter to think and write a sermon with a "freshness and newness" that his past sermons have missed. (I don't believe I am the *only* one in this category!)

I have been impressed by the constant attempt of THE CHAPLAIN to give its readers profound articles written by outstanding scholars—and I am even more impressed by the outstanding scholarship of Rachel Henderlite.

—Chaplain Richard E. Hager, USA

"Berchtesgaden"

Your article "Berchtesgaden—Then and Now" is of great interest here, as is Bishop Oxnam's article "The Chaplain and Creed." . . .

Our retreats continue on schedule, with every week planned for the current year to Christmas. We are holding the 102nd Retreat this week. Total attendance [Feb. 19] is now 12,320.

—Chaplain Oliver H. Kelly, USA

Your article on "Berchtesgaden" is a delightful picture of the place and gives an idea of some of the background of this mountainous area. High mountains seem to have spawned legends of terror in the past, but in modern times people have learned to enjoy and appreciate their wildness.

—Alice H. Finckh, Editor of *The American-German Review*

■ Virgil E. Foster is editor of the *International Journal of Religious Education*, published by the National Council of Churches, and is author of *How a Small Church Can Have Good Christian Education* (Harper, 1956, $2.00).

Theory and Resources

•

RELIGIOUS EDUCATION IN THE ARMED FORCES

By Virgil E. Foster

WITH over a hundred million hours being spent in civilian Sunday schools every week by pupils and teachers and a vast additional number in Sunday schools in the Armed Forces, the use of the best methods and materials possible assumes almost terrifying importance. That is too much time to waste through poor preparation or the use of methods which do not bring results. Yet the church school experience is falling far below what it could be for large numbers of those attending.

Tremendous strides have been made in recent years in the development of curriculum and teaching method. Denominations have either thoroughly revised their church school curricula or

published entirely new materials. Audio-visual resources have been developed. A wealth of resource books to supplement the "lesson" materials have been published. Leadership training schools, workshops, institutes, and clinics have been greatly increased in number. New leadership methods have been developed, with special emphasis upon the participation of the learner in the educational process. We are almost in a different religious education world today from that of a quarter century ago, so much progress has been made; and it is tragic if we do not take advantage of the new knowledge and resources.

For several years a man walked the two blocks from the railway station to his office as two huge billboards on top of a building flashed the story of the values of two products. The man always looked at one of the signs because it also gave him the time of day. If his train was even a little late, he had to walk briskly to get to his desk on time. After several years the man became aware of the fact that he had been quite unmindful of the second sign.

The purpose of a billboard is to communicate a message so effectively that it motivates persons to drive safely or to buy a certain cereal, refreshment, chewing gum, or lipstick. But to be effective it must reach persons where they have some need, concern, fear, desire—where they live.

Much of the educational and evangelistic effort of the church has been of the second billboard variety—proclaiming a great and precious gospel, but without reaching persons where they live, with their anxieties, hopes, needs, and perplexities about the meaning of life. It has been a one-way pronouncement or invitation without the element of conversation and collaboration necessary for effective communication.

Other issues of this magazine are dealing with the gospel in various ways—"defining" it, "preaching" it, "living" it. Having first of all a clear conception of the gospel is essential to religious education. One cannot teach a gospel he does not understand and respond to with commitment.

Once a person understands the gospel and knows it in his own experience so that he can teach without confusion, one of the first principles of religious education is that attention be focused on learning rather than teaching. It is not what the teacher flashes from the billboard that counts, but what the pupil responds to and learns. Once a teacher's attention shifts from himself as teacher to the child, youth, or adult as a learner his conception of his job changes. The role of the teacher becomes that of guide, counselor, resource person, helping the pupils to appropriate the gospel in their own understanding and experience.

A famous newspaper editor became blind in his later years. As he was feeling his way to the foot of the stairs to a public building one day, a visitor from South America approached him and asked, "May I companion you up the stairs?" Not "help you" but "companion you." That is the spirit a teacher needs if he is to be effective in communicating with the members of his class and in guiding their spiritual development. He must be companion and friend to members of his class, and there must be two-way communication which stimulates both pupils and leader to grow and learn.

Learning is a dynamic experience

One of the objectives of education is to help persons learn to handle abstract ideas and live by them; but this is a skill not easily come by. The word "love" means nothing to a child until he has experienced love.

After scolding a child repeatedly because he could not memorize the names of colors, a teacher discovered that the child was color-blind. A child cannot memorize names of colors when they all look alike and their distinguishing characteristics are lost to him.

Even adults who have learned to handle abstract ideas in communicating with others have much of their new learnings through the medium of concrete experiences rather than through exchange of ideas. Yet much of our religious education effort has been in the realm of words, words, words.

The infant first learns only through concrete experience. Tones of words come quickly to mean something, but not the intellectual content. After a while he is able to learn through observing the experience of others, then even through reports of the experiences of others. He understands them most easily if they are acted out, later if reported in movies or television. Even still pictures are an aid to learning. Stories are useful at an early age but have their limitation as an aid to learning. Ability to communicate through discussion is an achievement. Though a capacity for conversation comes early in life, the ability to discuss abstract ideas and learn in the process comes slowly. Some people never learn it to any great degree. Ceremony is usually quite abstract and has meaning largely for enjoyment of ideas rather than for learning them. Symbols are still more abstract, and words the most abstract of all.

These learning experiences overlap considerably and are referred to in this sequence to indicate something of their relative effectiveness as media for learning, rather than as a chronological arrangement.

Though a child learns the meaning of some words at an early age, he uses them for the

most part to communicate ideas which have already come to have meaning in concrete experience rather than for the learning of new experiences. Actually, learning through the use of words only is something which develops more slowly than we usually recognize, and adults often discover that words they have used frequently with children mean nothing to them and have often been mistaken for words with an entirely different meaning. Words stand for meanings already built up in concrete experiences, and we fool ourselves if we think we need only to talk to children to teach them a religious faith.

This is true even of adults. The leader of a teacher-training class gave a simple demonstration of this. He read the story of the Good Samaritan, then, without discussion, asked that each member of the group draw a picture of the incident related or any contemporary scene brought to mind by it. All drew the scene itself, most of them rather superficially. Then the leader passed around some pictures based on the story and some clippings from a newspaper telling about persons helping others in need. Then he invited discussion and after a brief interchange of comments divided the class into small "buzz groups" for further discussion of the implications of the story. Two of the groups were asked to prepare and present brief dramatizations of the story, which they did. After this the leader asked that each member turn his picture over and on the back of it draw another, either of the scene or of a contemporary experience suggested by it. There was a marked improvement in the quality and content of the pictures, several of which portrayed contemporary scenes.

Members of the class saw at once that their learning took place on the level of their feelings, their understanding of concrete relationships, and their emotional response to the message rather than on the level of abstract ideas. They also recognized that approaching the story through several media helped to give meaning to it. In the process the abstract ideas involved were clarified and became convincing.

The younger the child, the more his learning must come through concrete experiences. Telling Bible stories and teaching Bible lessons do not communicate the gospel message until that message is felt and understood in dynamic experience.

Two fifth-grade boys got into a rumpus in the middle of a worship service in a lovely chapel. When the teacher tried to stop them, one of them turned on her savagely and said, "He stamped on my foot first and the only way to make him stop is to stamp on his foot harder than he stamped

on mine." [1] The principle of returning good for evil and of overcoming evil with good had not been translated into action. It has to be more than an abstract idea to mean anything. It has to become a dynamic factor in experience.

The teaching-learning situations which let the emotional (motivating) impact of the gospel come through into the feelings, behavior, conversation, play, artistic and literary expressions, and home life of persons are those in which learning and development take place.

Members of a group teach each other

One of the secrets of good teaching is in learning how to help each person feel secure and make his contribution to the progress of the group. Each person, of whatever age, has certain talents and insights to contribute. Through participation in the pursuits of the group he develops his skills and understandings, and learns from others.

This kind of dynamic teaching-learning calls for groups (classes) large enough to provide a variety of talent, stimulating fellowship, and enough persons to carry the responsibilities involved, yet small enough that all members can participate and no one become lost. Groups of from 15 little children to about 25 young people and adults are considered best. Children's groups of that size need a team of not less than three adult leaders. Older groups can well have two. Couples are being used more and more, working together.

It is essential to have space to move around in, especially for children. Educational equipment is important; but space is even more important in order that an informal atmosphere may be maintained and that there be room for moving around in activities, dramatization, movement from one activity to another, and for fellowship.

Dynamic methods of teaching-learning call for time enough to live with a subject, without hurry. There must be time for trying out ideas in conversation; in acting them out; in role playing;[2] in portraying them through drawing, painting, writing stories, poems, songs, essays; in actual experimentation during the week.

---

[1] From *How a Small Church Can Have Good Christian Education.*

[2] Role playing is a very useful educational method, especially for young people and adults. From two to five members of a group spontaneously act out certain roles as they think persons in real life would react to given situations. This clarifies a problem or its personal involvements so that the group can get clear insights for discussion. For an interpretation of the method, see *Using Role Playing in Christian Education* (7¢ each; 70¢ per dozen), National Council of Churches, 120 E. 23rd St., New York 10, N.Y.

Time can be gained in many situations by extending the length of the class sessions. Living with a subject can be accomplished by using the curriculum materials in units covering several Sundays rather than trying to have each lesson complete in itself. The "Recommended Graded Curriculum" selected for use in military communities lends itself well to the unit approach and to the use of dynamic methods.

Materials are important tools

Religious education seldom rises above the level of the materials used. Many teachers have enough experience that they could teach without materials, but they are the ones who recognize most readily that they must have good materials, and that their pupils must have them if learning is to take place. If there is to be two-way communication, with collaboration between pupils and teachers, even the best classes need good materials. There is not much learning without such collaboration.

The best materials have been prepared with the help of theologians, Bible scholars, psychologists, and educators to make sure that they are sound from every point of view. From these have been selected the "Recommended Graded Curriculum" for use in military areas.

A Sunday school superintendent remarked to a visitor, "Oh, I know that the material we use is not considered to be the best, but we like it because it is easy to use." There is no virtue in selecting material because it is difficult to use; but a church school or teacher selecting inferior material just because it is easy to use, regardless of quality, guarantees that the pupils will not learn much that contributes to their religious development.

There is also a wealth of supplementary resource materials available today, much of which was not in existence 10 to 15 years ago. This can do much to enrich the program of religious education.

There are books for children, young people, and adults for home reading, as well as reference books for teachers and classes. Each year, in the October or November issue of the *International Journal of Religious Education*,[3] there is an article, "Adventures for the Family Through Books," which gives information about the best new books of religious value for children, young people, and adults, for reading at home. These are a fine supplement to what is learned in the classroom, and it is easy to get most children and young people interested in reading, as well as many adults.

For example, *I Can Tell God Things* by Robbie Trent, illus-

[3] 257 Fourth Ave., New York 10, N.Y. $3.00 per year.

trated by Pelagie Doane (Broadman, 1954, $1.50), is an excellent book for children three to seven years old. *Jesus, the Children's Friend* by Mary Edna Lloyd, pictures by Grace Paull (Abingdon, 1955, $1.00), is another good one for children four to seven years old. Another for that age is *When Jesus Was a Little Boy* by Georgie Moore Eberling, drawings by Katherine Evans (Children's Press, 1954, $1.50).

Children's Prayers from Other Lands by Dorothy G. Spicer (Association Press, 1955, $1.75), is good for children eight to 12 years old. Another is *The Child Jesus* by Florence Mary Fitch, illustrated by Leonard Weisgard (Lothrop, $2.50), for children six years and older.

Young people enjoy *The Foreigner* by Gladys Malvern, illustrated by Corinne Malvern (Longmans, Green, 1954, $2.75), based on the biblical story of Ruth. *The Story of the Church* by Walter Russell Bowie, illustrated by Clifford Johnston (Abingdon, 1955, $2.95), is a fascinating story of the church from the time of Jesus to today. One for young people 10 to 14 years old is *Joel, the Potter's Son* by Georgiana Dorcas Ceder, illustrated by Helen Torrey (Abingdon, 1954, $2.00). Readers see Jesus as Joel saw him at the age of 12 in Jerusalem.

For young people and adults, one of the new books is *The Good News,* the New Testament illustrated with over 500 photographs and maps (American Bible Society, 1955, $2.00). Another is *Truth Is One* by Henry James Forman and Roland Gammon (Harper, 1954, $5.00), the story of the world's living religions with many picture illustrations.

Another article appears in the *International Journal of Religious Education* each fall, usually in December, giving information about resource books for church school teachers. One of the books recommended in the last article, for example, is *The Bible Speaks to You* by Robert McAfee Brown (Westminster, 1955, $3.00). Another is *Christian Nurture Through the Church* by Lee J. Gable (National Council of Churches, 1955, $1.25), giving practical suggestions for operating a Christian education program. Many other titles are annotated in these articles.

Many audio-visual materials are available now to serve as aids in Christian education. They are produced by denominations both independently and co-operatively and are available through denominations or their co-operative agency, the Religious Films Association Library, 220 W. Monroe, Chicago, and in some other cities. A comprehensive *Audio-Visual Resource Guide* and monthly evaluation bulletins are available on a membership basis ($15.00) from Visual Education Fellow-

ship, National Council of Churches, 297 Fourth Ave., New York 10, N.Y.

Information concerning equipment is available in "Equipment for Religious Education," *International Journal of Religious Education* for July, 1955, 35¢, with nearly 100 pictures and many articles on how to use equipment. *How to Make Church School Equipment* by Adair and McCort (Westminster, 1955, $1.25), is a very practical "do it yourself" book.

The best methods and materials help teachers to reach persons where they have needs, interests, growing edges, and to help them develop a dynamic religious life.

Official Photo, U.S. Navy

The USS *Fox* a cappella choir sings during divine services held on the ship to dedicate new altar appointments donated by members of St. Philip's Methodist Church of Philadelphia, Pa.

Back row *(left to right):* Isaac Hill, seaman apprentice; Henry Nipson, first class stewardsmate and the ship's lay leader; Albyon Moses, fireman.

Second row *(left to right):* William Kimbles, stewardsmate; John Manning, seaman apprentice; Richard Palmer, stewardsmate.

Front row *(left to right):* Isaac Harding, seaman apprentice; Richard Fortin, fireman; Richard Hill, fireman apprentice; Vincent Insinga, seaman.

Leading the choir is Seaman Kenneth Sleep, whose church made the generous contributions.

■ Chaplain (Lt. Col.) Vernon M. Goodhand (Methodist) served as executive director of the Armed Forces Chaplains' Board before going recently to Lackland Air Force Base, San Antonio, Tex. While assigned to the Planning Branch of the Professional Division, Office Chief of Air Force Chaplains, he had much to do with promoting the unified religious education program.

Special Conditions and Needs

•

RELIGIOUS EDUCATION IN THE ARMED FORCES

—Vernon M. Goodhand

THE military chaplain today is carrying on a program of religious education that could not have been foreseen or predicted 10 years ago. At the conclusion of World War II most clergymen serving as military chaplains felt their tasks completed and returned to the civilian positions for which they had been trained and to which they had felt their original calling. The emphasis in America was upon demobilization.

Today families of Armed Forces personnel are scattered over the world, necessitating a program of religious education for children

and youth living on military installations. Lacking an over-all program, chaplains developed their own. One can appreciate the variety of religious education programs this would produce.

Recognizing the situation and the problems involved, the Armed Forces Chaplains' Board in 1952 appointed a committee to evaluate and study the possibility of a unified religious education program. This committee discovered quickly that the chaplain faces the same challenge as does a religious educator anywhere. He confronts comparable problems and seeks similar objectives.

The people serving in the military, for the larger part, are not professionals, but, having been brought into the military service to fulfill obligations to their country, have chosen to remain on active duty. They are not abnormal, unusual, or unlike any other segment of our society. However, conditions under which they are forced to live oftentimes border on the abnormal and at best are unusual. Such living conditions confront the religious educator with a real challenge.

The Religious Education Committee approached the Protestant Church-Owned Publishers' Association, an organization composed of the business managers of all the denominational publishing houses in the United States. Problems of curriculum, difficulties encountered in ordering church-school materials, and other unique situations within the Armed Forces were explained and discussed. Through the Church-Owned Publishers' Association contact was made with key leaders in the field of Protestant religious education and the curriculum editors. A year of exploring and planning followed, and a unified curriculum of church-school material for use within the Armed Forces was developed.

To keep problems of bookkeeping and ordering at a minimum, the Church-Owned Publishers' Association most generously assumed the expenses involved in establishing a central control and ordering point at Nashville, Tennessee. The Chaplains' Board, through the respective services, made available the necessary funds to produce a curriculum prospectus which explained the philosophy of the unified curriculum, described the lesson material available, and gave specific instructions regarding the procedure for placing orders.

The Committee found themselves facing the same harassing problems confronting all religious educators caught between the theories of progressive education and traditionalism. Through the years this contrast has been variously referred to as "transmissive education" versus "creative education," or as child-centered versus content-centered teaching.

In many instances, when car-

ried to an extreme, creative education has thinned into vapid humanism. This, to the denominational religious educator, creates a problem with the extreme liberal within his own denomination. The problem becomes sharpened within the Armed Forces when you realize that here the religious educator confronts, not a liberal wing of his own denomination, but a different denomination.

On the other hand, we have those educators within the chaplaincy who hold that God's acttivity is the only saving activity—that our faith is a revealed faith and God cannot be known apart from his work; therefore, we start with a "given." Again, to the educator working with a denomination, this theory is reflected in the fundamentalist element of his own denomination. The problem again becomes acute in the Armed Forces when you consider that such fundamentalism is the basis of many denominations.

Between these two extremes a great gulf is fixed. While we cannot reconcile these two points of view, we nevertheless recognize their existence and are seeking to develop a satisfactory program of Christian education. To make the program of religious education effective for the people whom we serve, chaplains must realize that, although they do represent denominations, they cannot be completely controlled by their own dogma or doctrine in serving the needs of all.

A program of religious education involves program (curriculum), personnel (teachers), and property (physical facilities)—what to teach, who teaches, and where to teach. While these problems are the same everywhere, the form they take in the military service is sometimes different and, we feel, more difficult. Let us discuss them in the order listed:

1. **Program.**—Here lies the great problem that has not yet been overcome. Many chaplains responsible for programs of religious education on military installations insist on their freedom to choose whatever materials they desire to use. This is their privilege, and the Chiefs of Chaplains constantly emphasize the fact that the unified curriculum now available is not mandatory. However, chaplains are encouraged to recognize the over-all responsibility that is theirs for an interdenominational program and are encouraged to use this unified curriculum.

Those responsible for the current curriculum do not look upon it as a panacea. We are aware of the limitations and weaknesses of such a program. But if chaplains will seek to slant their criticism toward constructively correcting deficiencies, the future of this program may be strengthened rather than destroyed. For while it is not

the solution to all problems, no one has yet suggested an alternative that will afford continuity and progression in the spiritual development of our people.

At one base with which the writer is familiar, chaplains from four different denominations were assigned to a chapel within a period of 18 months. Each used his prerogative in developing his religious education program. This involved complete changes of materials being used, reorganization of the church-school structure and teaching techniques. With four such radical changes in a period of 18 months, one can readily imagine the confused state of the pupils and the frustrations of the teachers.

At another base the chaplain in charge of religious education insisted upon his right to use the materials of his own denomination. He readily admitted the fact that there was not one child in that school from his denomination. Can one be morally justified in insisting upon his own slanted dogma or theology when not one person whom he is teaching comes from his background? These can be the only results of refusal to co-operate in a unified program of religious education.

2. **Personnel.**—Obtaining qualified leadership, either administrative or teacher, has always been a problem for Protestant religious educators. The problem within the military service becomes even more sharpened when you consider the fact that our qualified teachers, being church-minded, usually identify themselves with a church of their own denomination in the local community once they have established themselves at the military installation. This means that so many of those who should or could do the job at the chapel Sunday school are teaching in the local churches. The chaplain realizes the value of keeping alive church relationship as far as the military family is concerned and cannot discourage such a condition.

Those who do come volunteering their services do so usually because they realize the responsibility they have as parents for providing adequate Sunday-school facilities. In many instances, while good moral people, they have never made any personal profession of faith or related themselves to any church. Many don't know what they believe concerning religion and have no clear personal faith. Yet in order to maintain the school faculty, they have to be used. The capability and sincerity of these people are not questioned. But, can one teach that which he has not experienced?

In other instances there are those very conscientious persons coming from a fundamentalist background who are not satisfied with what most churches are

teaching because there isn't enough "Bible" being taught. These people usually feel they have the last word in doctrine, don't need a curriculum (just the "Book"), and are not impressed by this "high falutin' " education anyway.

Chaplains are aware of these conditions, and the stock reply is: "The people who should be teaching Sunday school are usually identified with their own church; this is to be encouraged; the program on the base for religious education must be carried out; we have to take what we can get."

It has been determined rather definitely that the criticisms of the current unified curriculum come primarily from the latter group of teachers mentioned. Typical criticisms are: "There isn't enough Bible," or "There is not enough to teach." Those responsible for this curriculum are cognizant of the situation. The religious educator knows that good teaching requires planning, and oftentimes the materials supplied do lack a formalized lesson.

The aids and tools with which to develop the lesson are available if the teacher is willing to apply the time and effort needed to accomplish the lesson. Commercial publishing houses (other than denominational) have been aware of this situation and gear their format to satisfy the needs of the untrained teacher.

The question today is whether to put forth the effort to train the type of leadership that is needed, or to make the center of it all the material and forget the teacher. What the outcome of a program of leadership training will be, it is yet too uncertain to predict. I hope that the emphasis will be placed upon developing leadership-training materials that will afford the chaplains the necessary means of recruiting and training qualified teachers. It will, of course, be up to the individual chaplains to develop the moral and spiritual motivation that is the result of personal religious conviction. There is no more urgent problem than the question, "How can we train qualified teachers?" If this problem is not faced and some means found to develop capable teaching leadership, we would be better off to get out of the field of religious education altogether.

Poor planning and indifference in the field of religious education, to say the least, is a stumbling block for spiritual growth. It should haunt us when we realize that under our jurisdiction are the lives of people many of whom will never know the good news of the gospel of Christ save as it is brought to them through our leadership.

3. **Physical facilities.**—Across this country the amount of building in connection with programs of religious education is most

heartening; obviously, the need for adequate physical facilities has been a problem to all religious educators.

No one is more aware of this fact than the military chaplain. Buildings are allotted to any section or division within the Armed Forces on the basis of the number of hours of utilization per day. Every square foot of space is supposed to be occupied and productive at least eight hours a day five days a week. In the past if there was anything left over, the chaplain, by devious and diverse methods, could, if fortunate, secure such space for religious education. Altogether too often little children identify learning about God with moldy, musty rooms and dank and miserable surroundings.

The Armed Forces Chaplains' Board during the past several years, in connection with agencies within the respective services, has been working toward securing recognition of the religious education program and authorization for educational facilities. Two years ago these efforts brought results. There is now a Department of Defense directive which establishes the basis for the construction of religious education annexes. This authorization is most inadequate, but at least it is a step in the right direction. Religious education is being recognized as a part of the over-all installation program. With the expanding of the program of religious education to include instruction classes for church membership, adult activities for dependents, weekday religious training and instruction, and daily vacation church schools, the hours necessary for the full-time utilization of buildings are being met. This, in addition to the growing interest and support of the military leaders, is making possible the obtaining of enough, if not adequate, facility space.

There are many inadequacies in our program; but if we as chaplains come to grips with our moral responsibility to provide religious education that goes beyond our own denominational bounds, we shall be able to overcome the obstacles. If we can recognize the fact that in the field of religious education we enter a field of fellowship, agree to differ but unite to serve, we shall provide the opportunity for young people to grow in the knowledge and grace of our Lord Jesus Christ.

CHAPLAINS!

Be sure to read "The Misunderstood Role of the Military Chaplain," a significant article scheduled for publication in the May 16 issue of the *Christian Century*. The author, a former Navy chaplain, is the Rev. L. Alexander Harper.

"Second Largest Sunday School"

FEW structures on Clark Air Force Base in the Philippines are in more constant use than the eight buildings which constitute the Chapel Center. Chaplain (1st Lt.) Paul R. Kilde of Eau Claire, Wisconsin, religious education director for the base, supervises the center. . . .

Among his many responsibilities is the Sunday school, which is the second largest in the entire Far East. With over 550 pupils and volunteer staff of 40-50 teachers, the Sunday school is the most important activity at the Center.

Chaplain Kilde says the Center, with its ideal location and adequate facilities, is the finest he has seen at an Armed Forces installation. Volunteer workers, both officers and enlisted men of the Air Force and Army, have just finished renovating some of the buildings. The main building and nursery were repainted, and new altars were constructed. Included were four children's altars, designed with a child's perspective in mind. . . .

Three Christian leagues serve over 100 children form fourth grade through high school age. . . .

A new chapel for children's worship, equipped with small pews, has recently been added. . . . Chaplain Kilde has set the chapel aside for worship alone and is teaching the children the meaning of worship, with emphasis on the proper use of the chapel.

There has been some difficulty in finding qualified instructors, and the chaplain hopes that he will be able to start a teacher-training course for prospective Sunday school teachers. . . .

Vacation Bible school got under way in July, and a Bible camp for junior high and high school children was held at Camp John Hay, Air Force recreation camp located at Baguio City, the mile-high summer capital of the Philippines. . . . It is believed that this is the first Bible camp ever conducted for children by an Air Force chaplain. . . .

A "Children's Chapel" radio program is presented each Sunday morning, [when] Chaplain Kilde introduces a Bible story and a hymn for the day.

Condensed from a report in Lutheran Herald, *March 6, 1956*

By William P. Anderson, Jr.

Depth Bible Study

AS Protestant Christians, we believe that "the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture."

We also believe "the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word."

We declare that "all things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them."

We stand in the Reformed tradition which re-emphasized the central place of the Bible and the priesthood of all believers.

With such beliefs, and in such a heritage, we, therefore, need to evaluate constantly our use of the Scriptures to discover whether our current practices are consistent with our belief and heritage or whether these practices reveal a drift back to those positions which have already called forth one reformation.

The Demands of Our Beliefs

An evaluation of the use being made of the Bible by various groups in the church of today has in many cases revealed the great extent to which we have allowed ourselves to drift back to pre-Reformation practices, and clarified the urgent necessity for the development of new practices which would help us to discover again in our lives the significance of the Scriptures and their importance for life.

One objective used in teaching the Bible, now in use in many groups, has been that of "teaching about" the Bible rather than one of letting the Bible "speak for itself." Members of such a group are burdened with historical persons

and facts in such a way that God's voice is often muffled effectively. They leave their Bible study with no sense of having met God face to face and with no sense of having been faced with God's word.

Current practices have often ignored our belief in the priesthood of all believers to the point where preachers, Sunday school teachers, Bible study teachers, Sunday school quarterlies, and commentaries of other types have actually become again the "priests" through which many people must hear the voice of God. They have little or no experience in hearing God as he can speak directly.

One seminary professor of biblical theology was recently heard to say that he would prefer to take a chance on possible misinterpretations rather than to continue the suggestion we now often make that the Bible cannot be read and understood by the untrained.

The Depth Study Method

Such an evaluation and such conclusions have caused certain church leaders, during recent years, to seek and experiment carefully with methods that would be more consistent with our beliefs and heritage and that might at the same time provide for sound interpretation and practical use.

One of these methods, developed and used experimentally for some time in a number of churches, is often referred to as "depth" Bible study. This method uses insights already widely accepted and brings them together in what has seemed to be a successful method for Bible study.

As used most successfully, this method calls first for an assignment to the members of a study group of a passage of Scripture in which the group wishes to discover the word and will of God. Members are urged to read and reread the selected passage carefully and prayerfully a number of times before the group meets, be-

BILL ANDERSON, a Navy chaplain for three and a half years, is a special adviser to the Armed Forces Chaplains Board in connection with the Unified Protestant Sunday School Curriculum for the Armed Forces.

As chaplain on the battleship USS *Massachusetts,* Anderson was involved in combat operations from the Gilbert Islands through the Okinawa campaign. Later he served on the faculty of the Naval Training School for Chaplains, Williamsburg.

At present Director of Adult Education for the Presbyterian Church, U.S., Bill Anderson is scheduled to become (Jan. 1, 1957) Secretary of Religious Education for that denomination.

lieving that God can speak through Scripture and seeking to understand what he may be saying through the passage.

Then, when the group meets, the leader (or "teacher") first gives the members of the group an opportunity to tell the group what they think God seems to be saying in the passage. In this process the leader endeavors to bring the group to an understanding of what the passage has said to the group without the use of aids—simply from a direct reading of the words of the passage.

As a second step, the leader calls upon one or two group members to report what the students and scholars have to contribute to an understanding of the passage—these "resource persons" having been asked in advance to read certain commentaries on the passage as their contribution to the group's work. These commentaries may be the interpretations carried in a Sunday school quarterly, interpretations such as those found in a one-volume Bible commentary, or interpretations made in various other resources. (At first, if members of the group are reluctant to serve as such "resource persons," the leader may himself adopt the role of both "leader" and "resource person" and be prepared at this point to report the insights offered by the commentators.)

Next, the leader seeks to help the group formulate a statement of what God must be saying through the passage of Scripture being studied.

When this statement has been formulated, the group is then led to what can be termed the "depth application" of the truth to their own lives. This is an attempt to overcome the danger of facing a truth without ever seeking to understand its implications for the life we live.

And so, with a formulation of the statement the group turns to discover in the kinds of life experienced by group members the ways in which this truth should be applied to life.

Experience has indicated that most groups, unintentionally, seek to avoid a direct face-to-face contact with God by applying the truth to problems which they do not face themselves. And so the leader, at this point, carefully presses the group to discover applications of the truth which do or will affect their own lives.

To do this the leader often helps the group to recognize that one's life is lived amid a number of "living relationships," such as personal life, family life, church life, vocational life, community life, and world life, and helps the group to discover ways in which this truth may have something to say in many, if not all, of these relationships.

The skillful leader, recognizing that members of the group can offer significant help and stimulation to each other in this process

will carefully avoid his own temptation to make applications himself, and will try to encourage group members to make such application themselves for the benefit of all.

The term "depth application" is used because of the discovery that when such study is most effective the leader must encourage members to dig deeper and deeper into their lives until they can uncover some habit, practice, or attitude not in conformity with what God has resolved and teaches.

The purpose in using such a method is to lead people toward a face-to-face encounter with God. Such study usually leaves them not with a need for further exhortation from the leader but with a need for an experience of worship in which they can express their own adoration of God, their need for forgiveness, their willingness to bring life into conformity with his will, and their desire for his blessing and help as they seek to do so.

Evaluation of This Method

Evaluations made in groups using this method of study have indicated that a majority of those participating in such studies are willing to undertake the necessary outside, preliminary preparation. These evaluations have indicated that such study results in far more regular attendance at group meetings. And such groups have been a means of bringing people into a far more vital, personal, and continual relationship with God.

Those who lead such groups believe that they should be limited in size so that a group will usually consist of about 20 persons. When these groups have grown in number to 30 persons, they usually divide the group into two groups of approximately 15 persons, with these two groups to be later divided again in the same fashion when they reach a size too large for effective study.

The implications for leadership are perhaps obvious. "Bible students" are not required for leadership. Such persons can be used when available as "resource persons." The leader can be any member of the group, and such leadership can easily be rotated.

It should be noted that this method can be applied to the study of Uniform Bible Lessons, with the passage to be studied the one for a particular lesson, and with the quarterlies used by "resource persons" as the commentaries.

Probably no one method will ever suit all people, and there is probably no one method which should always be used with the same adults. But experience in using this method thus far seems to justify its recommendation for wide consideration and use by Protestant groups.

INTRODUCING

The Editorial Advisory Council

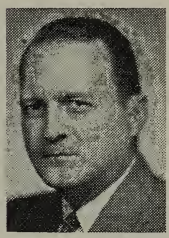
TO increase the value of THE CHAPLAIN as an ecumenical and professional magazine for all Protestant chaplains, a distinguished Editorial Advisory Council has recently been formed. Its members are known to many of you, and will be recognized as responsible Christian leaders from a variety of denominations and many sections of the United States. Under their guidance, the editors look forward to improvement of the quality and service of your journal, which in October of this year will be 12 years old.

It is with pleasure and pride that the editors, on behalf of the General Commission and its 37 member denominations, present to you the following Council members:

GEORGE AUS is professor of systematic theology at Luther Theological Seminary, St. Paul, Minn. After studying at Biblical Seminary, N.Y.; Menighetsfakultetet, Oslo, Norway; New York University; and General Theological Seminary, N.Y., Dr. Aus served five years as pastor of Trinity Church, Brooklyn, before assuming his present position in 1939. He is the author of *Forward with Christ* and translator of Bishop Eivind Berggrav's *Man and State*.

EDWIN PRINCE BOOTH has been professor of church history at Boston University since 1925. Ordained a Methodist minister in 1922, he served as pastor of the Community Church in Islington, Mass., 1922-49. A veteran of World War I, Dr. Booth is the father of three sons, one of whom was killed in action in World War II. The youngest son is now in service in Korea. Recent books by Dr. Booth are *From Experience to Faith* and *The Greater Church*.

FRANCIS L. BOUQUET is librarian of the San Francisco Theological Seminary, San Anselmo, Calif. After pastorates in Oregon and Missouri, Dr. Bouquet taught at the Presbyterian Theological Seminary at Omaha, Neb., before going to the San Francisco Seminary in 1943. Here he served as professor of church history, then of English Bible, before becoming librarian in 1950. A veteran of World War I, he has three children who have served in the U.S. armed forces.



JOHN BRIGHT is professor of Hebrew and the interpretation of the Old Testament at Union Theological Seminary, Richmond, Va. An Army chaplain in 1943-46, with service in the European theater, he is now a member of the General Commission on Chaplains and Armed Forces Personnel. Dr. Bright's *The Kingdom of God* won the coveted Abingdon-Cokesbury Book Award in 1953. He is a contributor to *The Interpreter's Bible*, also the *Westminster Study Bible*.

ROBERT McAFEE BROWN is associate professor of systematic theology and philosophy of religion at Union Theological Seminary, N.Y.C. After graduating from Amherst in 1943 and Union in 1945, he served in the Pacific theater as a Navy chaplain, 1945-46. Dr. Brown is the author of *P. T. Forsyth: Prophet for Today*, *The Bible Speaks to You*, and *The Significance of the Church*. He is general editor for Westminster's "Layman's Theological Library."

HERBERT GEZORK is president of Andover Newton Theological School, Newton Centre, Mass. Born and educated in Germany, he is a graduate of the University of Berlin and the Baptist Divinity School in Hamburg. From 1939 to 1950 Dr. Gezork was professor of social ethics both at Andover Newton and at Wellesley. He is a member of the Department of International Relations in the National Council of Churches. In 1954-55 he was vice-president of the American Baptist Convention.

GEORGE M. GIBSON is professor of preaching at McCormick Theological Seminary, Chicago. After a pastoral ministry from 1928 to 1946, Dr. Gibson became general secretary of the Congregational Board of Home Missions and editor of the Pilgrim Press. He is the author of two books, *The Story of the Christian Year* and *Planned Preaching*. In 1954 he was an exchange preacher to the British Isles and lecturer at St. Mary's College, St. Andrew University.

PERRY EPLER GRESHAM is president of Bethany College, W. Va. After teaching philosophy at Texas Christian University, Fort Worth, Tex., he became minister of the University Christian Church, Seattle, in 1942. In 1946 he succeeded Edgar DeWitt Jones as minister of Central Woodward Christian Church, Detroit, serving there until 1953, when he became president of the college founded by Alexander Campbell. Dr. Gresham's latest book is *Disciplines of the High Calling.*

STANLEY R. HOPPER is dean of the graduate school and professor of Christian philosophy and letters at Drew University, Madison, N.J. His book *The Crisis of Faith* won the Abingdon-Cokesbury Book Award in 1943. Dr. Hopper is chairman of the Commission on Literature, Department of Worship and the Arts, National Council of Churches, and was a delegate to the First Conference on Christianity and Art at Chateau de Bossey, Switzerland, in 1950.

ALLEN O. MILLER is professor of systematic theology and philosophy at Eden Theological Seminary, Webster Groves, Mo., and lecturer in philosophy at Washington University, St. Louis. A minister of the Evangelical and Reformed Church, Dr. Miller was a delegate to the Faith and Order conference in Lund, Sweden, 1952. His book *Covenant Theology: The Basis for Christian Nurture and Discipline* is being published this year by the Christian Education Press.

ALBERT T. MOLLEGEN is professor of New Testament language and literature at the Protestant Episcopal Theological Seminary, Alexandria, Va. He teaches this summer at Union Seminary, N.Y., where he formerly assisted William Adams Brown in the department of theology. Dr. Mollegen is an author of the *Companion to the Study of St. Augustine*, published last year by Oxford Press. Readers will recall his "Conversation" with Paul Tillich and Nels Ferre in the April issue of THE CHAPLAIN.

KARL A. OLSSON is head of the department of church history at North Park Theological Seminary, Chicago. He has taught in the field of humanities at the University of Chicago. For five years he served as a chaplain in the U.S. Army. Dr. Olsson has held several pastorates in churches of the Evangelical Mission Covenant denomination, and is currently writing a history of the denomination which will be published in connection with its 75th anniversary, 1960.

M. EUGENE OSTERHAVEN is professor of systematic theology at Western Theological Seminary of the Reformed Church in America and honorary professor, Sarospatak Theological Academy, Sarospatak, Hungary. Formerly professor of Bible and college pastor at Hope College, Dr. Osterhaven is editor of "Youth Forum" in the *Church Herald*. He is a member of the North American Area Council of the Alliance of Reformed Churches Holding the Presbyterian Order.

ALBERT C. OUTLER is professor of theology at the Perkins School of Theology, Southern Methodist University, Dallas, Tex. Before going to S.M.U. in 1951, he taught for seven years at Duke and for six years at Yale. He has also taught in summer terms at Union Seminary, N.Y. Dr. Outler is the author of *Psychotherapy and the Christian Message* and editor of *St. Augustine: Confessions and Enchiridion*, which is Vol. VII in "The Library of Christian Classics."

LISTON POPE is dean of Yale University Divinity School and professor of social ethics there. He is the author of *Millhands and Preachers* and editor of *Labor's Relation to Church and Community*. A former chairman of the Congregational Council for Social Action, Dean Pope is at present a member of the Central Committee and the Executive Committee of the World Council of Churches and director of the Rockefeller Brothers Theological Fellowships Program.

NATHAN A. SCOTT, JR., is assistant professor of theology and literature in the Federated Theological Faculty at the University of Chicago. He is the author of *Rehearsals of Discomposure: Alienation and Reconciliation in Modern Literature*. A Congregational minister, Dr. Scott is a member of the Executive Committee of the Faculty Christian Fellowship and of the Executive Committee of the Department of Worship and the Arts of the National Council of Churches.

T. C. SMITH is assistant professor of New Testament at Southern Baptist Theological Seminary, Louisville, Ky., now on leave studying at Hebrew Union College, Cincinnati. He has served Baptist churches in Kentucky and Virginia. A Navy chaplain in World War II, Dr. Smith is secretary of the Southern Baptist Chaplain Association and commanding officer of Naval Reserve Chaplain Company 5-1.

What The Bible Means To Me

BY EIVIND BERGGRAV

I HAVE to admit that I did not until the last war realize fully what the Bible meant to me. During the fight against the Nazi terror the Bible appeared in a much more close relationship to *all* my thinking and doing, while the Bible in earlier days was more like a distant star above my way of life. During the years 1940-45 the Word of God became a *real* "lamp unto my feet" and a daily "light unto my path."

This does not at all mean that in the peaceful earlier years up till the war—that is, during my first 56 years of life—the Bible was to my mind something purely theoretical. I shall have to explain this.

My first experience with the Bible gave me a real shock. This happened in my 17th year, after my entrance into college work. For some years in high school a doubt had been fretting in my mind, a doubt originating from the conflict between [school studies and] what I had been taught (or *not* been taught) in Sunday school and confirmation class. The conflict came to the surface of my mind when I heard about the evolution of bodily forms, from the one-celled beings up to man, and found that this was completely outflanking the teachings of the Bible (creation in "six days"). I decided to give my faith to science —yes, I felt compelled to do so because truth forced me. The Christian faith was out; I felt *ashamed* of this faith and became offended when someone among the college fellows hinted at my—in former years well-known—belief in God.

One day I was at sport with an older student who was a Christain. He approached me in a way that gave me confidence in him. I told him my story (the only person to whom I had told it). He was wise enough not to start arguing. He only said: "You ought to read the New Testament."

My answer, of course, was: "How could I? I don't believe in God any more!"

My friend stuck to his advice: "Just start reading that book; start tonight, start with St. Paul's Epistle to the Romans this evening."

Reprinted, by permission, from the Devotional Bible-reading Handbook, *Vol. V, ed. Evelyn and Clement Sites. Copyright 1955 by the Council on Christian Literature for Overseas Chinese*

Later on in my life I have often wondered how he could show me to just the most "difficult" epistle in the New Testament. Today I might characterize the advice as very improper. I myself would today rather have chosen for a student in my position at that time the Epistle to the Philippians. But let that be. The unwise advice resulted in my fetching the book and parking it on my bedtable. Having finished the evening's schoolwork, I went to bed rather late. Discovering the Bible, I thought: "What about that advice? At any rate there can be no harm in following it. Just an experiment!"

Well, I started from chapter one, and was quite untouched.

Having arrived at verse 16, I suddenly was struck. It was like a pang to my heart. The words read: "For I am *not ashamed* of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (KJ).

There is no other phrase for my experience than that I was conscience-struck. Light had fallen on my life, on my inward life, and the answer was—with or without my will—quite plain: *"Those words are true."* My thinking in the bygone two years, "The Bible is wrong," was forcefully contradicted. This has, in all the years since, been my deep feeling towards that book. It tells me the truth about myself and about my life. It doesn't matter a bit if the Bible has another aspect of nature and its development than has modern science; the Bible guided me on the only path of life itself —to God, to courage, to power of mind, to salvation.

I have had the hazardous habit sometimes of opening the Bible to "get a word." I cannot recommend this practice, but neither can I condemn it. Because sometimes it happened again that my heart got a pang, *or,* on the contrary, was consoled and encouraged. And when nothing of the kind did happen, and I felt it was God himself who put me off, even this experience was like a message from him: "Don't try smug shortcuts; you have to fight it through with me."

After I had started reading the book regularly every morning, sometimes it happened that I got nothing at all out of it. In spite of this, the very *company of the book* did have effect. Using a modern phrase, we might say: To be with this book is to be in the atmosphere (milieu) of God him-

BISHOP Eivind Berggrav's witness against the Nazi regime has been a source of inspiration to Christians around the world. Until recently the primate of the Church of Norway, he is also a past president of the World Council of Churches.

self. You never know where and when God lets *the word just for you* step out of the letters like a beam hitting your individual heart.

I never "worshiped" the printed book. I worshiped God who so often appeared to me in his message by means of that printed word. I was cautious not to force myself to discover "secret" or hidden pearls in every word or verse. I contented myself sometimes to find the sayings not intended for me, words which God had enclosed in a sort of parenthesis for the time being. (It often happened to me that such parentheses were dissolved in another situation of life.)

I noticed a saying of a British philosopher, "In a *crisis* you get *contact.*" This applies also to the Word of God. Much more is being made open to you when you *need* it. Every life has some sort of crisis, we might say, every day. So God's Word is for all days. But there are quite specific periods of life.

Such a period came to me when my country was invaded and occupied by the Nazis. All of us trembled; all of us were at first bewildered. Frankly speaking, we were frightened. The next Sunday the prescribed text for our sermon was from St. John 14: "Let not your heart be troubled: ye believe in God, believe also in me" (KJ). Pang! As if he wanted to hit this nail once more, God gave me on the following day another word. In the city there was a sort of panic. Everyone hoped for the British to be arriving to our rescue. Literally we were staring up at the skies to see if the Royal Air Force was not coming, and over the sea to find the Navy. I now quote, according to our Norwegian version, the word that came to me: "Fear thou not, *don't look around you* in all directions for rescue, for I am thy God" (Isa. 41: 10). Seemingly God was knocking *me* down to make me discover *him.* He reached his goal. Those words from him created a new heart within me. I committed myself and all I had to him alone. How could I describe to you *what* this book means to me? Words cannot tell it!

The book became my companion on every trembling way and in all tribulations of life.

When the Nazi police arrived to arrest me, a friend (who was a lawyer) was sitting in my room. He just had time to whisper, "You remember I Peter 3."

I did not at all remember I Peter 3. I had no idea what it was about. But situated in the auto between two policemen I fetched my pocket Testament and found the page. I think I never in my life did experience such a sudden change of my mind. I read (in the Norwegian version): "Be not afraid of their terror, neither be troubled. But sanctify Christ the Lord of your heart." (I Pet. 3:14, 15.) I was sitting in the car pray-

ing that Christ should become sanctified in my heart. And when I was taken before the court I had a calm mind. Every trembling, every fear, was far away. I felt safe.

During all my imprisonment—three full years—the Bible never left me alone. I have to admit that the crisis sometimes was so strong that the book seemed to give me no solution, no hope. In such a black mood one day I got the idea to read aloud. Seemingly no effect at all! But one hour later I notice how my mood had changed. The confidence had returned. I was again myself. God had visited his weak son!

Why aloud? I don't know. But I think the sound of the voice was something like the incarnation of the printed word *and* that I had physically *acted* in faith. (Mark well: God's word never can be isolated from acting according to God's will.)

Now you demand of me a sort of definition of what the Bible means to me. I should like you to draw the conclusions yourself from my experiences as related above.

I think you will agree when I say that the Bible to me is a channel from God. No *automatic* efficiency. But God is always present in his word. Sometimes he may keep silent. Then there is something wrong with your receiver. As soon as you are ready, his voice is again there.

I have to add one thing: Christ instituted the fellowship of his followers. This fellowship often is realized in the reading of the Bible in company with friends. "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20, KJ).

I did experience this even through letters. A friend often "gave" me a word.

Yes, during the above-mentioned years of crisis, it occurred that hitherto unknown people approached me on the sidewalk of the street saying, "Pardon me, but this morning I got a word which I must forward to you." It was "the walking Bible, the Bible approaching you on the street!"

There is no overdoing in such things, no sheer pious habit. God is a God of genuineness, not a God of artificial subtleties. He wants you to be *in truth.*

One day a friend of mine found me deeply engaged in a very important critical decision. We discussed the facts and the strategy. But then he turned all my mind by quoting from the 73rd Psalm, verse 28, "But it is good for you to draw near to God." I became liberated, my breath was free again.

To me this "Book" is a shrine, *the* shrine of my life. If there is not *exclusively* the gold of God in it, *the gold is there,* and it is *for me,* and it is to be found nowhere else in the world!

AT YOUR SERVICE

. . . materials and services available to Chaplains

Pamphlets

REAL HELP FOR ADULT BIBLE CLASSES lies in a 16-page pamphlet entitled *A Method of Small Group Bible Study* (10c from Seabury Press, Greenwich, Conn.). Based on suggestions from Suzanne de Dietrich, French lay leader who has been teaching in this country, the pamphlet's recommendations grow out of a congregational experience where the methods have been tried to advantage. Includes helpful list of source books.

Three new 48-page pamphlets for teachers and leaders of adult groups have been published by the Adult Education Association of the U.S.A., 743 N. Wabash Ave., Chicago 11, Ill.

Understanding How Groups Work tells how to handle apathy, hidden agendas, and conflicts as it details the steps in diagnosing group difficulties.

How to Teach Adults is a guide to improve teaching, plan learning activities, use informal methods in the classroom, and help students evaluate their progress.

How to Use Role Playing and Other Tools for Learning analyzes each step in role playing and outlines such other meeting methods as panels, symposiums, forums, clinics, and buzz groups.

60c each; any two for $1.00; 40c each for three to 24 copies.

Materials

A SPLENDID RESOURCE FOR PREACHERS and teachers is the Kit of Religious Articles distributed by the Anti-Defamation League, 515 Madison Avenue, New York 22, N. Y. The kit contains miniature Jewish religious articles for demonstration when discussing the life of the Hebrews either in Bible times or now. Contains prayer shawl, skull cap, Torah scrolls, a mezzuzah, a Sabbath candle and spice box, Passover matzos, etc., including instructions for use.

May be bought for ten dollars or borrowed without charge from the address given above or from any of the 26 regional ADL offices.

Announcements

AT YOUR SERVICE ARE MEMBERS OF THE Bible Speakers Bureau of the Department of the English Bible, Division of Christian Education of the National Council of Churches. At public worship in military chapels, or for teaching and preaching missions to service personnel, speakers offer to make one address or a series of addresses on such themes as "The Use and Understanding of the Bible," "The Word of Life in Living Language," "Reasons for the Revised Standard Version," or "New Light from Old Truths."

To obtain names of speakers, address Dr. J. Carter Swaim, Room 1801, 257 Fourth Ave., New York 10, N. Y.

A Preaching Clinic scheduled for July 30 to August 10 at Union Theological Seminary, in Virginia, includes on its faculty Paul E. Scherer, David L. Stitt, Warner L. Hall, Donald G. Miller, and others.

To apply, address Director of the Preaching Clinic, Union Theological Seminary, 3401 Brook Road, Richmond 27, Va.

REVIEWS

The Teaching Ministry of the Church by JAMES D. SMART. Westminster 1954. 207 pp. $3.00.

James D. Smart, for six years editor of the Presbyterian "Christian Faith and Life Series" and now pastor of Rosedale Presbyterian Church, Toronto, has been concerned about the absence of serious and thorough theological investigations in the field of Christian education. He is happy about only two books in over a century, Horace Bushnell's *Christian Nurture* and H. Shelton Smith's *Faith and Nurture*. The Church has not understood its ministry of education either because it remained in the dark ages of older methods or it espoused the new methods without making a theological orientation. He traces the history of religious education in recent years with special attention to what leaders in the International Council of Religious Education believed. He feels that all recent attempts to rethink the relation between theology and Christian education have failed to go to the root of the matter.

He does not come to terms with the findings of modern study of the nature of man, and therefore he does not relate the Christian doctrine of man to present psychological studies. This hampers his presentation of what the pupil is like, even though he shows an awareness of how subject matter must be graded. At no place does he point to the significance of the present historical era, and while he condemns moral*ism* throughout the book, he provides no statement of the relevance of the Christian gospel as man makes his decisions in the world.

He deals intelligently with the use of the Bible and writes that "they must not be studied *by themselves alone* and divorced from the life situations of today in which the revelation of God must take place" (p. 118). But this *situation* never becomes clear outside the confines of the Church as an institution! He emphasizes the place of worship and the need for fellowship, he knows that we belong to "the Church of the ages," and he writes that there must be "specific training *to be* the Church in the world today" (p. 129).

All of this is good. Seen in the context of the Christian home, the kind of education he desires is not only a possibility but is also a great improvement over what we have had. He is asking for something better than the "Christian Faith and Life Series," which is theologically oriented and is perhaps the best set of materials available today. But neither the theory nor the practical suggestions carry the reader as far as the "Seabury Series," which the Protestant Episcopal Church has just published. The "language of relationships" as developed in the thinking of Martin Buber, H. H. Farmer, and Reuel L. Howe, suggests a dynamic approach to Christian living through personal relationships that makes the Bible relevant to the learner's decisions in all aspects of personal and social life. We need a book that builds on what

Smart has written, although at present his is the best book in the field in the past few years. It needs an index to be really useful for reference.

—Randolph Crump Miller, *Professor of Christian Education, Yale Divinity School*

(Reprinted by permission from *The Journal of Pastoral Care*, Winter 1955)

Editors' Note: *Apropos of Dr. Miller's comment above about the excellent material coming from the Seabury Press, and in particular from Reuel L. Howe, we notice that Howe's book entitled* Man's Need and God's Action, *published two years ago, has gone through three printings, totaling nearly 25,000 copies, and that a fourth printing has recently come from the press.*

Warmly received by clergy, laymen, and the press, this volume has been called "a basic book in the field of Christian adult education."

An accompanying study guide, Man and the Gospel, *was published with the paper edition in 1955.*

Dr. Howe is professor of pastoral theology at the Protestant Episcopal Theological Seminary, Alexandria, Va.

The Gift of Power by Lewis J. Sherrill. Macmillan 1955. 203 pp. $3.00.

Every now and then we come to a point in the consideration of a problem when everything points to the need for change. Dissatisfaction with old ways, glimmerings of new possibilities, drive us into experimentation and analysis until finally some work emerges that points a new direction and may be regarded as definitive for a time. Generally this work is preceded by other works that have already reached out in the direction it takes. Generally it only points in the direction to be taken and must be followed by other work that clarifies and makes precise the conclusions to which it has come. Such a work is *The Gift of Power.*

The general dissatisfaction manifested in recent years with Protestant Christian education has pushed many individuals and denominations into criticism of present practice and even into some significant experiments in curriculum building. A notable succession of books have appeared in ten years, beginning in 1947 with *The Church and Christian Education,* edited by Paul H. Veith of Yale, which reported an inquiry into the present status of Christian education sponsored by the International Council of Religious Education and conducted by a battery of qualified persons of many denominations. Among the many books that have followed this inquiry, these may be mentioned: in 1950 *The Clue to Christian Education* by Randolph Crump Miller, presently of Yale; in 1954 *The Teaching Ministry of the Church* by James D. Smart, formerly editor in chief of curriculum for the Board of Christian Education, Presbyterian Church, U.S.A.; in 1955 *The Task of Christian Education* by D. Campbell Wyckoff, professor of Christian education at Princeton; and now *The Gift of Power* by Lewis J. Sherrill, professor of practical theology at Union Theological Seminary in New York.

Each of these books has made its own contribution, pointing to the necessity for reappraisal of the whole task of Christian education and for a philosophy, a curriculum, and a meth-

odology akin to, and growing out of, the Christian faith itself. The persistent way in which those concerned with Christian education are pushing at this problem and the quality of literature appearing just now suggest the possibility that we may be standing on the threshold of a new distinctively Protestant philosophy of Christian education.

Dr. Sherrill's *The Gift of Power* defines the new direction Christian education must take as one in which revelation or personal encounter is central. The point of view of the book is expressed in these words: "When man as a personal being knows himself as 'I' he is then able to enter consciously into a relationship with infinite Personal Being who is God" (p. 16).

Discontented with theories of education that rely on secular and truncated views of man, on external and mechanical laws of learning, and on pragmatic views of truth, the author pushes into an examination of man's nature as an organic and self-conscious self made himself only in dynamic interrelation with other selves and finally with God, who is Self-revealing and Self-communicating reality. His doctrine of man rests on a thorough acquaintance with both theology and depth psychology. He sees learning as neither the memorization of facts, as in the earlier transmissive education, nor the discovery or creation of truth, as in modern progressive education, but as a change taking place at the center of the self through communion with God, in the framework of the church or the community of faith. He understands truth, or the material of education, not as biblical facts alone but as the living Person who encounters man, through the Bible and elsewhere, requiring response.

Within this search for a truly Christian philosophy of education Dr. Sherrill lifts up for examination many problems that have long concerned us. He tackles fearlessly and constructively the nature of the Bible and its place in education, the meaning of revelation, the nature of biblical language and symbolism. He explores the nature of the church and its role in the encounter of God and man. He attacks equally the custom of establishing precise goals of education, either in terms of specific character traits or outcomes in conduct, and the tendency to regard the process of learning as itself the only value, suggesting that the aim of education must be seen in terms of persons and relationships—"that persons might be drawn into the kingdom of God; that they might attain to increasing self-understanding and self-knowledge and an increasing realization of their own potentialities; and that they might sustain the relationships and responsibilities of life as children of God" (p. 83). He investigates the peculiar form of revelation most suitable for children and finds it in nonverbal communication, concluding boldly that the church may need to concentrate on the Christian education of adults in order to equip the religious community with sufficient spiritual maturity that it may have a faith to share with its children.

Chapter IV, "Within the Encounter," may be regarded as a high spot of the book. This is the chapter dealing with the relation of revelation and education, pointing to the

essential marks of Christian education as redemption, taking place within and participated in by the community. "Christian education is the attempt, ordinarily by members of the Christian community, to participate in and to guide the changes which take place in persons in their relationships with God, with the church, with other persons, with the physical world, and with oneself" (p. 82).

This may be said to be a seminal book. It is imaginative and fearless. It does not conclude so much as begin, or in some cases sharpen, the discussion of these problems confronting the church. The author recognizes that there is need for experimentation and further exploration if we are to move forward in a task worthy of the Christian church.

The book has its weaknesses, as does every book that points new directions, but they are primarily the weaknesses of its strengths. The author knows the problems so thoroughly that he undertakes too much for one book and thus can only suggest where we might wish him to define. I personally regret his lack of emphasis on the fact of history as the continuing scene of God's redemptive activity, his stress on the subjective rather than on the objective aspects of redemption, ignoring the insights of biblical theology. But it is a book of great significance for Christian education. It comes at a critical time when our lack of personal power points clearly to the inadequacies of present-day Christian education and when new developments in psychology, theology, and biblical studies suggest the possibility that we may now go forward in new ways. The Protestant church may well be grateful for a profound and stimulating study in the philosophy of Christian education by a man of Dr. Sherrill's insight and spiritual maturity.

—Rachel Henderlite, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

Teaching the Bible by A. Victor Murray. Cambridge 1955. 231 pp. $3.50.

This book will be welcomed sight unseen by any who know the author's stimulating and useful *Education into Religion*. As in that earlier book, Murray here addresses himself to the teachers of religion in the national schools of Britain—"especially in secondary schools," as the subtitle explains—whose work is guided by syllabuses drawn up by agreement between the teachers, the churches, and the statutory local authorities.

There is much we may learn from the British experiment with religious education in the schools of the nation, now quite past its groping stages, particularly if the guide is so wise and experienced a man as Professor Murray.

The qualifying subtitle, "Especially in Secondary Schools," means "especially," not by any means "exclusively." Any teacher of Bible will profit from the discussion, for instance, of the difference between teaching Bible and teaching history or literature, of the needs for margins of knowledge, for personal conviction coupled with regard for pupil integrity, and from the practical help in dealing with particular difficulties. An example from the latter category will

indicate the quality and value of the author's counsel.

Discussing interpretation of the crucifixion, he says (p. 77):

> The cosmic and the ethical significance of the Crucifixion are not really subjects for children's contemplation at all, although for the adult it is here where his Christian experience can be said to begin. We are concerned, therefore, only with the story itself, and it must be taught in such a way as to honor the Master's own prayer: "Father, forgive them; for they know not what they do." All kinds of facts come together at the Crucifixion —the deadly sin of worldly religious leaders, the culpable timidity of administrative officers, the fickleness of the Jerusalem mob, the cowardice of Jesus' own friends, the cruelty of the common soldiers, the soulless insipidity of politicians. It is most important to give each factor its due weight.

Only so will understanding come that it was human sin which brought Jesus to the cross, that it was not simply "the Jews" who brought about his death.

So much for use by any Bible teacher. There are not many books which recognize and deal with problems the Bible presents to thinking teen-agers, and which offer teachers practical help in meeting them; so one is happy for the "especially in secondary schools."

The section "The Hebrew Cosmogony," with the accompanying diagram, is the sort of thing that brings sighs of relief to young people who would like to understand how the Bible story of the creation can be thought "true" in this scientific age. When the student understands the "geography" which informed the psalmists as they sang their praise of the Creator, the expression of their assurance of his presence even in Sheol and the "uttermost parts of the sea" can be the student's own, rather than just puzzling words in a strange book.

The book should help in meeting the great need for the "middlemen" who Professor Murray knows are needed, people who overcome the large gap between the scholar's understanding of the Scriptures and the puzzled bewilderment of many earnest readers.

—Hulda Niebuhr, *Professor of Christian Education, McCormick Theological Seminary, Chicago, Ill.*

(Reprinted by permission from *The Christian Century,* Feb. 15, 1956)

The Interpreter's Bible, Vol. V, ed. George A. Buttrick. Abingdon 1956. 1142 pp. $8.75.

Since five volumes of this important commentary series bearing on the New Testament have already appeared, together with four on the Old, it is unnecessary to acquaint the reader with its scope, purpose, and format. Suffice it to say that the present volume, which covers Ecclesiastes, Song of Solomon, Isaiah, and Jeremiah, falls in the pattern of the previous ones and worthily carries the project on toward its completion. Indeed, it is possible that this volume will stand, all things considered, as one of the best of the entire set.

The names of the authors will serve to guarantee the excellence of the work. The following are responsible for the introductions to, and the exegeses of, the various books: for Ecclesiastes, the late Professor O. S. Rankin of Edinburgh; for Song of Solomon, Professor T. J. Meek of

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED
Write for catalog D3

BENTLEY & SIMON INC
7 WEST 36 ST • NEW YORK 18, N. Y.

Toronto; for Isaiah 1-39, R. B. Y. Scott, formerly of McGill University, Montreal, now of Princeton; for Isaiah 40-66, James Muilenburg of Union Seminary, N.Y.; for Jeremiah, J. P. Hyatt of Vanderbilt. The expositions are, respectively, the work of Gaius Glenn Atkins, formerly of Auburn Theological Seminary (Ecclesiates); Hugh Thomson Kerr of Pittsburgh and, on his death, his son Hugh Thomson Kerr, Jr., of Princeton (Song of Solomon); G. G. D. Kilpatrick of Montreal (Isaiah 1-39); the late President Henry Sloane Coffin of Union Seminary, N.Y. (Isaiah 40-66); Stanley R. Hopper of Drew Theological Seminary (Jeremiah).

A detailed evaluation of the various contributions is, in this brief compass, of course impossible. But the over-all impression is a very good one indeed. Professor Rankin, known throughout his lifetime particularly for his work in the Hebrew Wisdom Literature, treats Ecclesiastes in a manner that is informative, illuminating, and sane. Professor Meek ably advocates a liturgical background for Song of Songs—albeit in a form much modified in comparison with his earlier essay on the subject—but he gives the views of others fair play. While no one has ever read a commentary through without noting points of disagreement, the work of R. B. Y. Scott on Isaiah 1-39 struck this reviewer as splendid in every way—indeed, as among the best contributions to appear in *The Interpreter's Bible* thus far. The same can be said of that of James Muilenburg on Isaiah 40-66, whose treatment of matters of literary form and style may be singled out from among many excellent features for especial praise.

Hyatt's work on Jeremiah is equally able and full of excellent things, as one would expect of a scholar of Hyatt's stature. The reader should be warned, however, that Hyatt's views, especially regarding the early ministry of Jeremiah (he did not, he holds, begin his work till the end of the reign of Josiah), are by no means the ones commonly accepted by the majority of scholars today. While Hyatt does not disguise this fact from the reader, it is a question in the reviewer's mind whether opposing opinions were presented at sufficient length to do them justice, or whether Hyatt's own position was sufficiently established. Hyatt's critical position, too, especially where so-called Deuteronomic passages are concerned, is in the reviewer's opinion, rather on the drastic side. The fact, however, that the reviewer found himself frequently in fundamental disagreement, by no means cancels out his appreciation of the scholarly value of Hyatt's work.

It is interesting that the author of the exposition of Jeremiah (S. R. Hopper) feels obliged to state frankly

his disagreement with Hyatt on the point and to announce that the exposition will be based on a different understanding of the matter. The result is that exegesis and exposition pull apart from each other in more than one place. The reviewer feels that in this instance such a result was inevitable and that Professor Hopper was within his rights in pursuing the course that he did. Furthermore, it allows the reader to see how disagreement in critical matters may affect practical interpretation of Scripture. But it does mean that, though neither author can be blamed for it, the firm basing of interpretation on exegesis, which ought ideally at all times to be present, is here less evident than could be wished. All of which raises the question, which this reviewer has heard voiced more than once, whether it would not have been better for the entire work on each of the books to have been carried through by the same person.

—John Bright, *Professor of Hebrew and the Interpretation of the Old Testament, Union Theological Seminary in Virginia*

NOTES

by Florence R. Creeger

The Young Church in Action: A Translation of the Acts of the Apostles by J. B. Phillips. Macmillan 1955. 103 pp. $2.50.

This translation will be as welcome as were the author's earlier translations of *Letters to Young Churches* and *The Gospels*. Here again Mr. Phillips uses idiomatic English. Thereby he makes the history of the early apostolic church pulsate for modern readers with the vigor and vitality that must have been at the heart of the early Christian church.

Equally helpful is the Preface. With his unusual ability to communicate with his readers, Mr. Phillips puts across his convictions (1) that in the early apostolic church "there is Someone here at work besides mere human beings" and (2) that we have "lost" something in the modern church and need to recapture "the spiritual drive, the genuine fellowship, and the gay unconquerable courage of the Young Church."

By Faith Alone by W. J. Kooiman. Philosophical Library 1955. 218 pp. $6.00.

Dr. Kooiman, a Dutch clergyman and professor, wrote this biography for his parishioners that they might better understand Martin Luther. Recognizing it as an excellent short life of Luther, translators in Germany soon published a German edition, and now comes this one in English.

When placed opposite the prolific writings of Luther himself, his ceaseless efforts in church and state, his teaching and preaching, this book is remarkable in its compression of the many and varied aspects of Luther into a readable and revealing biography of the Great Reformer.

H.M.S. Ulysses by Alistair MacLean. Doubleday 1956. 316 pp. $3.95.

This book (a first for Alistair MacLean) is a tale of war in the north Atlantic. The author writes from the experience of five years in the British Navy and of eight months based on Scapa Flow. So vividly does he describe the last days of H.M.S.

Ulysses that the reader must perforce stay with that ship through every moment of its last six days.

The fury of a hurricane, the attacks of submarines and bombers, are awful enough in themselves; they are dwarfed by the courage and superhuman endurance of a crew—"727 exhausted, sleep-haunted, bitter men" who still carry on, led by the unforgettable Captain Vallery.

The book is all the more dramatic by its being begun and ended against the background of theory and blueprints with their abysmal separation from the exigencies of H.M.S. *Ulysses* in combat.

Sagebrush Surgeon by Florence Crannell Means. Friendship 1956. 166 pp. Cloth, $2.75; paper, $1.50.

Dr. Clarence Salsbury (sagebrush surgeon) and Mrs. Salsbury (a nurse) went to their work among the Navaho Indians in 1927 on an "ad interim" basis. They hoped to be able to return to what had become "home" to them—the island of Hainan off the southeast coast of China. That door remained closed; the Salsburys stayed on at Ganado until retirement in 1950.

This book is a human-interest story of the experiences of Dr. and Mrs. Salsbury at work in Ganado Mission: how they immediately felt "at home" there because of the striking similarities both in language and in customs between the Navahos and Hainanese; how they met superstition with science; how they trained mechanics and athletic coaches as well as nurses, teachers, etc.; how they lived and taught Christianity to increasing numbers.

Along with the biographical content of the book go brief but pointed analyses of the social and political status of Indian Americans.

"World Christian Books," ed. Stephen C. Neill. Association 1955. $1.25 each.

The Associated Press has published four more books in the "World Christian Books" series. (The first four were noted in the August 1955 issue of The Chaplain.) The new books are as follows:

The Christian Character by Stephen C. Neill. 92 pp.

Bishop Neill, general editor of the series, presents this book as a study guide for growing in likeness to Christ. Recognizing the impossibility of examining all Christian virtues, Bishop Neill confines himself to analyses of the nine qualities of the Christian life as set down by Paul in Gal. 5:22-23. He devotes a chapter to each quality, analyzing, clarifying, explaining in his usual lucid manner.

His last chapter—"What Can I Do About It?"—has had its answer anticipated in the first chapter: (1) an honest desire to go to the Gospels to find out what Jesus was like, (2) a willingness to look toward Jesus at all times, (3) a recognition that the only place we can learn to live as Christians is in our daily lives, and (4) an attitude of "nonresistance" to the workings of the Holy Spirit.

The Christian as Citizen by John C. Bennett. 93 pp.

The subject that Professor Bennett of Union Seminary, N.Y., was asked to discuss in this series is no simple one, and no one realizes this more

than Dr. Bennett himself. He says: "There is no one inevitable Christian solution—this is part of the problem." He then goes on in clear-cut terms to map out the relationship between Christian faith and our life as citizens.

This is a helpful book throughout, with Chapter Two—"From Christian Faith to Political Decision"—being the outstanding section. This chapter, where Professor Bennett gives prominence to three factors—perspective, motive, corrective—is a remarkable condensation of the function of the Christian as citizen.

Reading the Bible Today by DANIEL T. NILES. 88 pp.

This is a book hard to classify. It is not a Bible commentary in a technical sense, but it is in reality a most unusual commentary on the Bible. It is not a study outline, but it outlines the basic religious concepts that must precede all serious study of the Bible. The author writes this book with singleness of purpose—to send modern readers back to the Bible to find for themselves and their society God's eternal will for man.

A very refreshing and inspiring book!

John's Witness to Jesus by GEORGE APPLETON. 96 pp.

The author of this book, by advocating clear expositions of basic Christian faith for laymen, is credited with having "sparked the scheme" for launching "World Christian Books." This little commentary on the Gospel According to John demonstrates that Mr. Appleton is well able to deliver what he advocates. The book should prove helpful both in private study and in group discussion,

Books Received

Meditations from Kierkegaard, trans. and ed. T. H. CROXALL. Westminster 1955. 165 pp. $3.00.

Meditations of a Young Man by GEORGE SOMMARIPA. Exposition 1955. 49 pp. $2.00.

Moral Principles in the Bible by BEN KIMPEL. Philosophical 1956. 172 pp. $4.50.

On the Nature of Man by DAGOBERT D. RUNES. Philosophical 1956. 105 pp. $3.00.

Operation ABC by JAMES L. SUMMERS. Westminster 1955. 190 pp. $2.75.

Religion in Prison by J. ARTHUR HOYLES. Philosophical 1955. 146 pp. $3.50.

Religion on the Campus by GEORGE HEDLEY. Macmillan 1955. 194 pp. $2.75.

●

Addresses of publishers whose books are mentioned above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

CAMBRIDGE UNIVERSITY PRESS, 32 E. 57th St., New York 22, N.Y.

DOUBLEDAY & CO., 575 Madison Ave., New York 22, N.Y.

FRIENDSHIP PRESS, 257 Fourth Ave., New York 10, N.Y.

GARDEN CITY BOOKS, 575 Madison Ave., New York 22, N.Y.

THE MACMILLAN CO., 60 Fifth Ave., New York 11, N.Y.

NATIONAL COUNCIL OF CHURCHES (Department of Publication and Distribution), 120 E. 23rd St., New York 10, N.Y.

PHILOSOPHICAL LIBRARY, 15 E. 40th St., New York 16, N.Y.

THE SEABURY PRESS, Havemeyer Pl., Greenwich, Conn.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

NEWS ROUNDUP

CHAPLAINS

"Chungmoo with Gold Stars"—a citation from the Republic of Korea —was recently awarded to E and R Chaplain **George W. Treese** at Lake Charles, La., Air Force Base. The citation specially mentions the work of Chaplain Treese on behalf of Korean orphans.

Carl W. McGeehon was recently awarded the Commendation ribbon by Maj. Gen. M. K. Deichelmann, Commandant, Headquarters Air Force ROTC. The citation commended Chaplain McGeehon for his "meritorious service as Wing Chaplain, 43rd Bombardment Wing, Medium, Davis-Monthan Air Force Base, Ariz. . . . His untiring efforts and unselfish devotion to duty resulted in the establishment of the most successful morale program the Wing had ever experienced."

Franklin T. Gosser has been awarded the Master Parachute Badge, having met the necessary qualifications for the highest parachute award to be achieved.

Floyd J. Armstrong has received the Air Force Outstanding Unit award for permanent wear.

The following Disciples chaplains received promotions in recent months: **Herbert L. Reid** was promoted to Lieutenant, USN. **Albert R. Moss** was promoted to Lieutenant Colonel, USAR. **John Acie Burgess** was promoted to Lieutenant Colonel, ROPA.

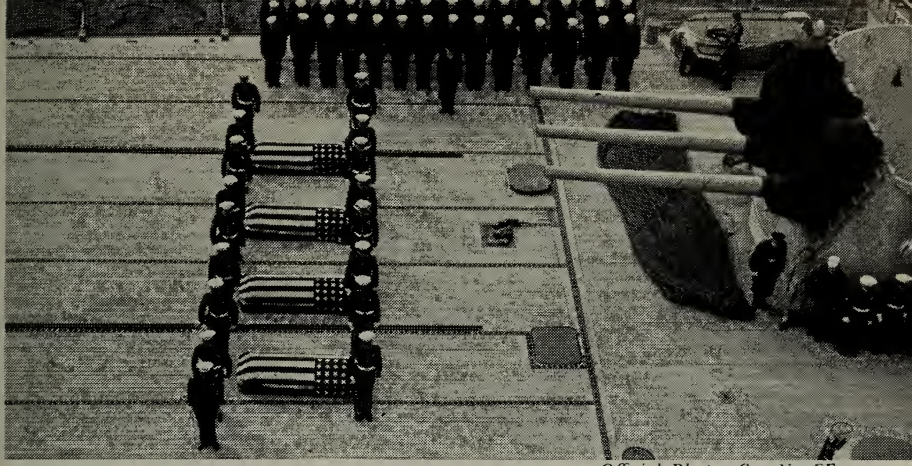
John E. Connelly, now Fort Dix and 69th Infantry Division Chief Chaplain, was lauded by Maj. Gen. George B. Barth, Acting First Army Commander, in an address to 23 First Army chaplains meeting at Governor's Island, N.Y., in February. Gen. Barth praised the chaplain especially for his work with the 5th Infantry (Training) Division at Indiantown Gap, Pa., during the Korean conflict.

A Purple Heart veteran, Father Connelly served in the Pacific from 1939 to 1945. He was IX Corps Chaplain in Korea. He was assigned to Fort Dix in March 1955.

Wallace M. Hale has been assigned as the Chief of Training Division in the Office Chief of Army Chaplains, replacing **Steve P. Gaskins, Jr.,** who has been transferred to duty with U.S. Army, Europe. **Ottomar H. Tietjen** has joined the Personnel Division of OCCH in place of **Edward M. Mize,** who has become Executive Director of the Armed Forces Chaplains Board. Mize replaces Air Force Chaplain **Vernon M. Goodhand,** who has been assigned to Lackland Air Force Base, San Antonio, Tex.

John R. Bradstreat is now Officer in Charge of the Retreat House at Oiso, Japan. He succeeded **John A. McNulty,** who departed for CONUS in January. Chaplain Bradstreat served as Deputy Staff Chaplain, Headquarters IX Corps, prior to this assignment.

George Jackson Stafford, who resigned as pastor of the First Baptist Church, Batesburg, S.C., rather than renounce his "religious convictions regarding Christian race relations," has accepted a post in the Veterans Administration chaplaincy. He will



Official Photo, ComNavFE

UNKNOWN KOREAN WAR DEAD HONORED

The unknown dead of the American military forces who lost their lives during the Korean War were honored Jan. 20 in memorial services in Yokosuka, Japan, which started the joint-services' "Operation Glory."

The ceremony was held alongside the light cruiser USS *Manchester*, which carried the first 50 of approximately 850 bodies of unknown American servicemen to their final resting place in the National Memorial Cemetery of the Pacific in Honolulu.

A solemn march was played as four caskets, each representing the unknown dead from one of the four services, were carried onto the *Manchester*.

Gen. L. L. Lemnitzer, the principal speaker, said: "We are seeking in the only way left to us to express some of the tenderness, sorrow, and pride which their stricken families would have shown as they laid these honored dead to rest."

A moving prayer of invocation, delivered by Cdr. Prescott B. Wintersteen, Force Chaplain for ComNavFE, included the following words:

"Even as we have been assured that the least of thy creatures shall not fall to the ground unknown to thee, so is it our purpose to commend to thy care, and to honor before all men, these thy servants who, in death, cannot be named. . . . Men among men, one day they went forth to die, not knowing. And ere the sun came full course once more, they had passed into thine eternal care. . . . Enfold, then, we pray thee, the souls of these brave departed; and into the hearts of those who bore them, and nurtured them, and loved them by name, through thine infinite grace dispatch a holy satisfaction in the sacrifices exacted of them. . . ."

---

serve at a VA hospital in the Southeast.

Willie T. Taylor, of the South Tryon Church, Charlotte, N.C., has been appointed a chaplain (1st Lt.) in the U.S. Army Reserve. He is the only Negro chaplain affiliated with the Presbyterian Church, U.S.

Marines of the 3rd Marine Division at Camp Gifu, Japan, have provided the first and only church building for the 16,400 inhabitants of Naka. According to the *Presbyterian Survey*, chief credit for this project belongs to **John J. Arnold.** He is described as "a young chaplain with a burning desire to do something constructive for

the Kingdom of God during his tour of duty in the Far East."

John A. Olschewske, Post Chaplain at Fort Monmouth, N.J., invited residents of the area to attend the Post's fifth annual Protestant Mission, held Feb. 6-8 on the theme "Christ or Chaos." Chaplain **Randolph E. Phillips** was co-ordinator for this outstanding Mission, which included preaching by **Edward L. R. Elson,** minister of the National Presbyterian Church, Washington, D.C.; **Berlyn Farris,** general secretary of evangelism for the National Council of Churches; and **John M. Krumm,** chaplain of Columbia University, N.Y.C.

Frank A. Tobey, Deputy Chief of Chaplains, conducted the opening service.

Among the chaplains whose articles have appeared in the church press lately are the following:

Army Chaplain **George H. Birney, Jr.,** wrote the strong article "G.I. Morals—Whose Fault?" published by the *Christian Century* (Jan. 11). This called forth many letters to the Editor, including one of emphatic approval from Navy Chaplain **Frederick W. Brink** and one expressing a different viewpoint from Navy Chaplain **John P. Crossley, Jr.**

Air Force Chaplain **Dean C. Hofstad** wrote a fine article for the *Lutheran Herald* (Jan. 24) entitled "Color Doesn't Count."

Army Chaplain **Harold D. Summers** had some pertinent things to say to the churches in his article "Men to God and God to Men," published in the *Gospel Trumpet* (Feb. 25).

PERSONALITIES

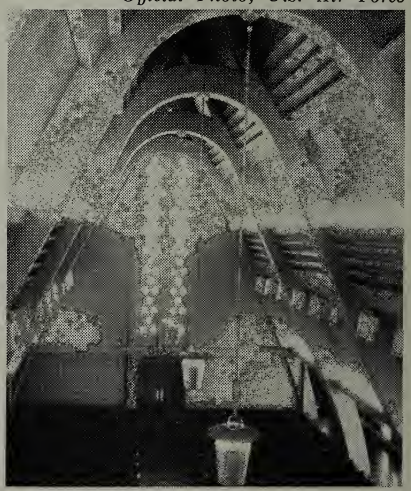
Markus Barth, son of the famous Swiss Reformed theologian Karl Barth, in January became professor of New Testament at the Federated Theological Faculty of the University of Chicago.

James T. Cleland, dean of Duke Divinity School, addressed HACom Men of the Chapel at Heidelberg after serving as one of the leaders of the February Protestant Chaplains Retreat at Berchtesgaden, Germany.

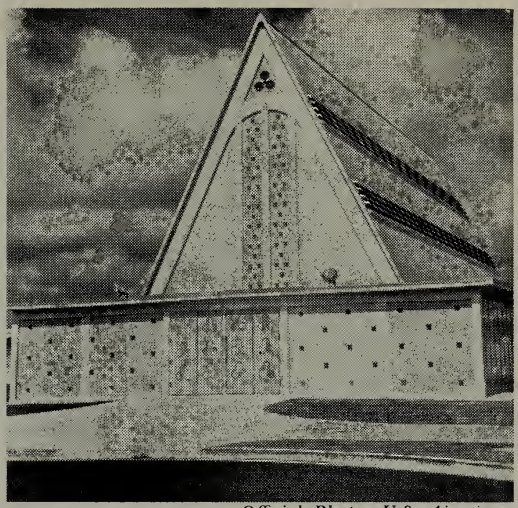
Paul S. Minear is going to Yale Divinity School in the fall as professor of New Testament. His place at Andover Newton will be taken by **S. MacLean Gilmour,** of Queen's University, Kingston, Ontario. (Dr. Gilmour, a former Squadron Leader with the Royal Canadian Air Force, is still in the active Reserve.)

The National Conference of Christians and Jews has presented a

Official Photo, U.S. Air Force



An interior view of the new chapel at Andersen Air Force Base, Guam, M.I., shows the building's modern design. Fixed louvers in the high-pitched ceiling let in light and air, keep out frequent tropical rains.



This exterior view of Andersen's new chapel shows its sky-pointing roof and modern design.

The building is part of a $40 million building program currently replacing old wartime quonset huts on the "new" Andersen with concrete, steel, and aluminum structures.

Official Photo, U.S. Air Force

brotherhood certificate of recognition to **James Carty**, religious news editor of the *Nashville Tennessean* newspaper, for his 1955 coverage of church news.

Carty, a Disciples of Christ minister, served with the Air Force chaplaincy during 1951-53. He has continued to write for THE CHAPLAIN, discussing "The Chaplaincy and Public Relations" (Dec. 1954) and contributing book reviews regularly.

The annual National Book Awards were presented this year to **John O'Hara** for his novel *Ten North Frederick*, to **Herbert Kubly** for his nonfiction book *American in Italy*, and to **W. H. Auden** for his book of poetry *The Shield of Achilles*.

Methodist Bishop **Arthur J. Moore**, of Atlanta, will represent the Council of Bishops at celebrations in India next fall, marking the centennial of Methodism there.

This will be the 68th trip overseas for Bishop Moore, who has been called the most traveled Methodist minister since John Wesley.

Frank Wilson Price, former moderator of the Presbyterian Church, U.S., and formerly a missionary to China, has been inaugurated as adjunct professor of missions at Union Theological Seminary, N.Y.C., and director of the Missionary Research Library at the Seminary.

Visiting professors recently inaugurated at Union are **Hendrick Kraemer**, from the Ecumenical institute in Switzerland, and **Paul David Devanandan**, secretary of the department of literature and publications of the Council of YMCA's of India, Pakistan, and Ceylon.

F. Eppling Reinartz, of New York, was recently elected president of the National Lutheran Council, succeeding **Oscar A. Benson**, of Minneapolis.

Earl F. Adams, of the Washington office of the National Council of Churches, and **Robert Van Deusen**, of the Washington office of the Na-

tional Lutheran Council, spent the month of February in Germany as guests of the German Government. They conferred with church leaders concerning refugee and charitable projects and the total program of Hilfswerk, relief agency of the Evangelische Kirche.

A deputation of U.S. Protestant leaders, sponsored by the National Council of Churches, left March 9 for a ten-day visit with Russian Christian leaders in Moscow. This marks the first major contact between Christian leaders of the U.S. and the Soviet Union since the Bolshevik revolution in 1918.

In early June, church leaders in Russia are scheduled to make a return visit to the U.S. to continue the exchange of views as guests of the NCC.

The U.S. deputation consists of the following: **Paul B. Anderson,** secretary of the International Committee of the YMCA; **Roswell P. Barnes,** associate general secretary of the NCC; **Eugene C. Blake,** president of the NCC; **Franklin C. Fry,** president of the United Lutheran Church in America; **Herbert Gezork,** president of Andover Newton Theological School; **D. Ward Nichols,** presiding bishop of the African Methodist Episcopal Church; **Charles C. Parlin,** lay member of the Council's General Board; **Henry Knox Sherrill,** presiding bishop of the Protestant Episcopal Church; and **Walter Van Kirk,** executive director of the Council's Department of International Affairs.

EDUCATION

Two seminaries expect to sponsor jointly the **first major American archaeological excavation in Palestine since World War II.**

Plans for an expedition to the ancient city of Shechem, to be carried out over the next five years, have been announced by President Fred G. Holloway of Drew Theological Seminary (Methodist) and President Robert Worth Frank of McCormick (Presbyterian).

The expedition will be led by **George Ernest Wright,** professor of Old Testament at McCormick and editor of the *Biblical Archaeologist.* **Dean Bernhard W. Anderson** of Drew will be administrative director.

Major campaigns in the expedition are planned for 1957, 1959, and 1961. Dr. Wright and Dean Anderson will visit the site this summer to make preliminary arrangements. They will be accompanied by **Frank Cross** of McCormick, one of two American scholars on the international team translating the Dead Sea Scrolls, and **Lawrence E. Toombs** of Drew.

The Institute of Islamic Studies at McGill University, Montreal, has been put on a permanent financial basis by the recent grant of $500,000 from the Rockefeller Foundation, which made establishment of the institute possible four years ago. The institute seeks to explore avenues of understanding between Islam and Christianity.

The International Greek New Testament Project, a world center for biblical research, has moved to Emory University, Ga.

NATIONAL

The Protestant Episcopal Diocese of Tennessee has voted to **abolish** its separate Negro convocation. The Methodist General Board of Evangelism has voted to abolish its Department of Negro work.

Five bills before Congress would prohibit airlines from serving **alcoholic drinks during flights.** The bills were introduced by Senators Strom

. . . *continued on page 46*

New Programs at Union Seminary

Hailed as "Freshly Thrilling Activity"

WHERE the tower of Riverside Church in Manhattan peers over the roofs of Union, new excitement is in the air. *The Christian Century* puts it this way: "For the past thirty years the great excitement in Christian learning has been the revival and reformation of Protestant theology. Hardly a seminary but has been revitalized by that highly charged discussion. The discussion goes on, of course, but in a rather different key. Now we seek to understand and interpret the pace-setting reinterpreters. We relate to today and tomorrow the learning that was new yesterday. . . . But the freshly thrilling activity in seminaries for the next few decades is apparently going to be the Christian penetration—or repenetration—of the world's culture. Two recent announcements from Union Seminary in New York City are symptomatic."

THE FIRST announcement concerns a three-year experimental program in religious drama, made possible through a $55,000 grant from the Rockefeller Foundation, to be inaugurated in September. The highest professional competence is assured by the fact that British producer E. Martin Browne will direct the program. Mr. Browne is a founder of the British Religious Drama Society, director of the British Drama League, producer of all the T. S. Eliot plays in London and New York, a guest producer at Stratford-on-Avon and the Old Vic, and producer of the Canterbury Festival, the Tewkesbury Festival, and the York mystery plays. To quote the *Christian Century* again: "With front-rank

American directors and critics contributing to the program, and with Broadway at the front door, Union becomes the center of excitement in the interpenetration of church and theater."

THE SECOND announcement concerns a new program in the relations of psychiatry and religion. As of July 1, the eminent psychiatrist Earl A. Loomis, Jr., becomes professor of psychiatry and religion and director of the program. Backed by a grant of $200,000 from the Old Dominion Foundation for an initial period of five years, the program is expected to make rapid progress.

. . . continued from page 44

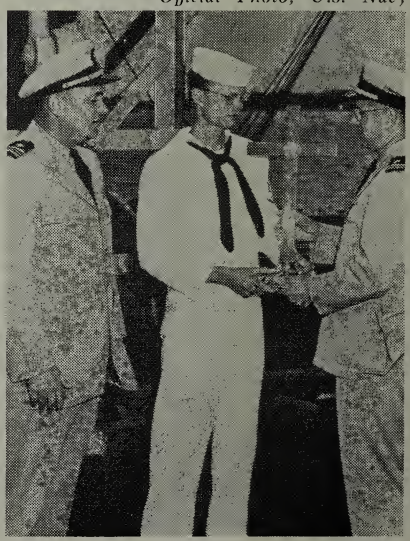
Thurmond of South Carolina, William Langer of North Dakota, and Richard L. Neuberger of Oregon; and by Congressmen Thomas Lane of Massachusetts and John Bell Williams of Mississippi.

The ordination of women will soon be permitted by the Presbyterian Church, U.S.A. Three overtures to the 168th General Assembly, meeting in Philadelphia, are assured of approval: one to ordain women to the ministry, one to require a rotary system for members of all boards of a local church, and one to eliminate the examination given candidates for licensure.

A $400,000 dining hall at the American Baptist Assembly, **Green Lake,** Wisconsin, will be dedicated July 1, during the National Baptist Laymen's Conference.

Dean Francis B. Sayre, Jr., of the Washington (D.C.) Cathedral (Protestant Episcopal) says he can think of

Official Photo, U.S. Navy



To Chaplain Valery E. Sundt, of Suffield, Conn., this old brass altar cross stands as a symbol of our precious freedom of worship. In 1950 Chaplain Sundt and his cross found their way together to the free world after spending a year and a half in Shanghai under the shadow of communism. He is shown here presenting the cross to the USS *Searcher* (YAGR-4) some six years after another U.S. Navy ship, the cruiser USS *Astoria,* donated it to the Community Church of Shanghai.

Receiving the cross is John K. M. Hayes, electronics technician 3rd class, while captain of the *Searcher,* Lt. Cdr. James A. Paulich, looks on at left. The father of young Hayes was a missionary serving in China for over 20 years.

Dr. Charles B. Foelsch, president of the Lutheran Theological Seminary, cuts the cake for one of the fellowship periods during the Protestant Preaching Mission, Jan. 15-19, at McClellan Air Force Base, Calif. TSgt Cliff Childers, on the right, was the baker. Chaplains Fred Wilson (far left) and Dan Jorgensen conducted the services. Ten Sacramento churches participated in the noonday and evening services.

no other church in all Christendom in which groups representing five religious traditions conduct regular worship services. Besides maintaining its regular Episcopal services, the Cathedral is host to St. George's Syrian Orthodox Church, using the Arabic language; St. John the Baptist Russian Orthodox Church, using Old Church Slavonic: St. Francis Polish National Catholic Church, using Polish; and Temple Sinai Reform Jewish Congregation, a part of whose service is in Hebrew.

According to its secretary, Robert L. Sloan, 650-unit Ellinor Village at Ormond Beach, Fla., is probably the only tourist resort with a chaplain on its staff.

At a recent breakfast meeting at the Hotel Statler in Washington, D.C., hotel executive Conrad Hilton presented to **President Eisenhower** the Statler Presidential Suite desk on which Mr. Eisenhower wrote his classic inaugural prayer in January 1953.

CROP, the Christian Rural Overseas Program which is now a part of Church World Service, is the recipient of a **collection of modern paintings** and graphics. These were created by German artists, mostly refugees and expellees, and were given to CROP as an expression of gratitude from the people of Germany.

In 1955 American farmers, through CROP, contributed nearly a million dollars in commodities and cash for overseas relief.

Heifer Project, Inc., which was established after World War II to help Europe obtain better herds, has "branched out." During recent months shipments to the needy of the world have included goats and milking sheep for Greece, Dutch duck eggs to Korea, Japanese cattle to Korea, goats to Mexico and Taiwan, chickens to Korea.

U.S. Protestant and Eastern Orthodox churches shipped more than 39,000 tons of food, clothing, medicines, and other relief supplies, valued at about $22,500,000, to refugees in 26 countries last year. These supplies—two and a half times the amount shipped the previous year—were distributed free by **Church World Service**, relief agency of the National Council of Churches. Availability of U.S. surplus foods made this vastly increased ministry to the needy possible.

Official Photo, U.S. Navy

The Rt. Rev. Alexander Hugo Blankingship, bishop of the Episcopal Church of Cuba, is enjoying a reception given in his honor recently at the U.S. Naval Base, Guantanamo Bay, Cuba. The bishop had preached at the morning service of worship conducted by Chaplain Karl G. Peterson, shown here talking to RADM and Mrs. William G. Cooper.

Bishop Blankingship participated in the dedication of the Base Chapel and has maintained a vital interest in the religious program there. Every chaplain who has had duty at Guantanamo Bay has happy memories of his association with the kindly bishop.

INTERNATIONAL

The Republic of **Korea's** chaplains' bureau has established a special school for chaplains. The first lectures were given in April to 50 students sent by the republic's army, navy, and air forces. (Each year half the graduates of the nation's five major theological seminaries must enlist in the chaplaincy and thereby fulfill their military duty to the country.)

Clark Field in the **Philippines** has dedicated its first memorial to an enlisted man. It is the Meyer Levin Memorial Gymnasium. At the dedication ceremonies a fellow crew member recalled that Sgt. Levin had remained aboard his B-17 to release life rafts for his companions. His heroism saved the lives of the entire crew but cost the sergeant his own life.

U.S. soldiers on maneuvers near Wurzburg, **Germany,** have received special orders to steer clear of German hens! The Army warned that American GI's are subject to German law, which exacts as much as $52.00 for one dead hen. Local regulations re-

quire that a farmer be compensated, not for his hen only, but for its potential earnings. A West German hen's "potential" includes two years' worth of eggs plus the percentage of eggs that might have hatched into $1.25 chickens!

The date for the 1956 Kirchentag, great German Evangelical laymen's assembly, has been set for Aug. 8-12, in **Frankfurt.** Greater stress than formerly will be placed on ecumenical relations with Christians all over the world. About 4000 visitors from other Western countries are expected.

All Evangelical churches in West **Germany** have been urged to join in the fight against increasing traffic accidents. Bishop Otto Dibelius of Berlin, head of the Evangelical Church, pointed out that within a year 11,565 Germans died and 314,884 were injured in traffic accidents.

"The churches cannot remain silent," said the bishop, "while every year the equivalent of a small town is smashed into a heap of bloody corpses and a big one turned into a hospital of injured."

All religious cases in **Egypt** must now be heard in civil courts. Before 1956, separate Christian, Jewish, and Muslim courts heard such cases.

The next Assembly of the **World Council of Churches** has been scheduled for Christmastime, 1960, in **Ceylon.** The Assembly meets every six years—the last time in 1954 at Evanston, Ill.

The Executive Committee of the **World Council of Churches** has appointed Sir Thomas M. Taylor, principal of the University of **Aberdeen,** chairman of a theological study commission on "The Christian and Prevention of War in an Atomic Age."

The Commission will concern itself with such questions as: Can war be prevented in an atomic age? Can modern war be a controlled means of making policy? Or must war now be recognized as in fact uncontrollable? Are there circumstances in which the very threat of modern armaments may properly be used as a deterrent to war?

Although the questioning will lie essentially in the field of Christian ethics, scientists and military strategists will be invited to participate in "hearings," to see what light their testimony can throw on the discussions.

An autonomous Presbyterian Church of **East Africa** was set up in February as a result of negotiations between the Church of Scotland's Overseas Presbytery of Kenya Colony and other Presbyterian groups in Kenya.

In requesting authority to open negotiations, the Overseas Presbytery said it wished "to set an example of racial co-operation . . . aiming at one church with membership drawn from all races." It said: "The unhappy divisions manifest in South Africa are a warning to East Africans who seek to avoid repetition of a situation where there is a [white] Presbyterian Church of South Africa, a Bantu Presbyterian Church, and an Overseas Presbytery of South Africa which exists only for the sake of missionaries."

Under an agreement with the West German churches, which object to creation of a "career" chaplaincy, clergymen assigned to the new **German** army will not wear uniforms or insignia of rank, and their work will remain in the hands of the churches. They will serve for eight-year periods, after which they return to parish work.

Dr. Herman Kunst has been named by the Evangelical Church in Germany as its military bishop. Joseph, Cardinal Wendel, archbishop of Munich and Freising, is the Roman Catholic military vicar.

O God, Who to a Loyal Home

C.M.D.

TUNE: *St. Leonard*

O God, who to a loyal home
  Didst trust thy Son divine,
Where faithful love and patient work
  Made daily life benign;
With contrite shame thy grace we claim,
  And lift to thee our prayer:
Redeem our oft unworthy homes
  Till all is Christlike there.

Deliver us from sins which harm
  Our homes and mar their peace.
May selfless and devoted love
  Make strife and discord cease.
With anxious zeal, for mankind's weal
  And world-wide peace we pray;
But all in vain, if wayward homes
  Cause childhood's steps to stray.

Thou art our Father, and from thee
  All faithful families spring.
To homes where love and honor dwell,
  Thou dost thy blessings bring.
O God of love, send from above
  Thy succor, swift and strong,
That from such homes stout souls may come
  To triumph over wrong.

We pray that childhood's latent powers
  May grow to bless mankind;
That we may guide aright young lives,
  For unguessed good designed.
O Father God, whose Son has trod
  Such lowly paths as we,
Help us to build on earth true homes,
  Till we come home to thee.

HARRY EMERSON FOSDICK, 1956

Copyright 1956 by the Hymn Society of America. Used by permission.
(*First printed in the April 1956 issue of the* International Journal of Religious Education)